



Islamic Online University

شرح أصول السنة

Explanation of the Foundations of the Sunnah

**By Al-Imaam Ahmad Ibn Muhammad
Ibn Hanbal ash-Shaibaanee
(164 – 241AH / 780 – 855CE)**

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Module 12

72. الجنة والنار مخلوقتان قد خُلِقَتَا ، كما جاء عن رسول الله — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — : « دخلت الجنة فرأيت قصرًا » ، « ورأيت الكوثر » ، « واطلعت في الجنة فرأيت أكثر أهلها ... كذا » ، « واطلعت في النار فرأيت ... كذا وكذا » .

72. And Paradise and Hell-Fire are two created things¹. They have [already] been created² as has come from the Messenger (ﷺ) [in the hadeeth], “I entered Paradise and I saw a castle...”³ And, “I saw (the river) al-Kawthar...”⁴ And, “I looked into Hell-Fire and I saw that most of its inhabitants were women.”^{5,6} And, “I looked into the Fire and I saw such and such...”

¹ Al-Aajurree (d. 360H) said in Ash-Sharee’ah, p. 387, “Know, may Allaah (ﷻ) have mercy upon us and you, that the Qur’aan testifies that Allaah, the Mighty and Majestic, has created Paradise and Hell-Fire, before he created Aadam (ﷺ) and that He created for Paradise its inhabitants and for Hell-Fire its inhabitants, before he brought them into the world. No one over whom Islaam has prevailed and overcome, and who has tasted the sweet taste of eemaan, differs from this. The Qur’aan and the Sunnah have indicated this and we seek refuge in Allaah (ﷻ) from the one who rejects this...” Then he mentioned the proofs from the Qur’aan and the Sunnah, may Allaah (ﷻ) reward him. Refer also to Sharhut-Tahaawiyah for this issue.

² The words, ‘... they have [already] been created...’ are not in the manuscript of Shaykh al-Albaanee.

³ This has been reported from Jaabir ibn ‘Abdullaah (رضي الله عنه) from the Prophet (ﷺ) who said, “I entered Paradise, or I came to Paradise and I saw a castle and I said, ‘For whom is this?’ They said, ‘It is for ‘Umar ibn al-Khattaab (رضي الله عنه).’” Reported by Bukhaaree, nos. 3679, 5226 and 7024, an-Nisaa’ee, nos. 23-25, Sunanal-Kubraa in the chapter: Fadaa’ilus-Sahaabah, p. 9 and Ahmad in his Musnad, 3/372, 389 and 390 and also from Anas (رضي الله عنه) and Aboo Hurairah (رضي الله عنه).

⁴ Anas (رضي الله عنه) reports about the saying of Allaah (ﷻ): “Verily, We have given you [O Muhammad (ﷺ)], the Kawthar.” [Soorah Kawthar 108:1]

That the Prophet (ﷺ) said, “It is a river in Paradise,” or the Prophet (ﷺ) said, “I saw a river in Paradise the banks of which are made of hollow pearls. I said, ‘What is this, O Jibreel?’ He said, ‘This is the Kawthar, which Allaah (ﷻ) has given to you.’” Reported by an-Nasaa’ee in Kitaabut-Tafseer of his Sunan al-Kubraa no. 726, at-Tirmidhee no. 3359, Ahmad in his Musnad, 3/115, 164 and 263, al-Aajurree in Ash-Sharee’ah p. 396, at-Tabaree in his tafseer, 30/209, al-Baghawee in his tafseer, 4/533 from Anas ibn Maalik (رضي الله عنه) and its chain of narration is authentic.

⁵ In Usoolul- I’tiqaad 1/164, “I looked into Paradise and I saw its inhabitants such and such, and I looked into Hell-Fire and saw such and such and I saw such and such.” And in the manuscript of Shaykh al-Albaanee “I looked into Paradise and I saw most of its inhabitants such and such and the rest is similar to Usoolul-I’tiqaad.

⁶ From Ibn Abbaas (رضي الله عنه) in marfoo’ form is the hadeeth, “I looked into Hell-Fire and I saw that most of its inhabitants were women, and I looked into Paradise and I saw that most of its inhabitants were poor people.” Reported by Bukhaaree, nos. 3241, 5197, 6449 and 6546, Muslim, no. 2737, at-Tirmidhee nos. 2602-2603, an-Nasaa’ee in his Sunanal-Kubraa nos. 377-382, Ahmad in his Musnad, 1/234 and 359, Ash-Sharee’ah pp. 390-391 and 395, ar-Rifaaee in At-Tadween 2/201 and others.

73. فمن زعم أنهما لم تُخلقا فهو مكذبٌ بالقرآن وأحاديث رسول الله — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — ولا أحسبه يؤمن بالجنة والنار.

73. So whoever claims that they [Paradise and Hell-Fire] are not created, then he is **Mukadh-dhibun bi-I-Qur'aan** (a denier of the *Qur'aan*) and the ahaadeeth of the Messenger of Allaah (ﷺ), and I do not consider that he believes in Paradise and Hell-Fire.

74. ومن مات من أهل القبلة مُوحِّدًا يُصلى عليه، ويُستغفر له.

74. And whoever dies as a **Muwahhid** [establishing Tawheed: testifying to the uniqueness of Allaah (ﷻ) in His Rububiyyah (Lordship), His Ubudiyyah (right of worship) and in His Asmaa' wa Sifaat (Names and Attributes)] from among **Ahlu-I-Qiblah** (the Muslims) then prayer [**Salatu-I-Janaazah**] is performed over him and forgiveness (**al-Istighfaar**) is sought for him.

75. ولا يُحجب عنه الاستغفار، ولا تترك الصلاة عليه لذنب أذنبه — صغيراً كان أو كبيراً — أمره إلى الله — تعالى —.

75. Seeking forgiveness (**al-Istighfaar**) is not to be withheld from him [i.e. it should not be abandoned for him] and we do not abandon praying (**Salatu-I-Janaazah**) over him⁷ on account of a **Dhanb** (sin) which he committed, regardless of whether it is a small or a big sin. His affair is with Allaah, the Most High.

آخر الرسالة

End of the Essay

نسأل الله لكم التوفيق

We Ask Allah, the Most High, that He Grant You All Success!

⁷ In Usoolil-I'tiqaad 1/164, and in the manuscript of Shaykh al-Albaanee it reads, '... and prayer over him is not to be abandoned...'